

Christian Education

Vol. IX

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EDUCATION WEEK—why not?
 There are special days which touch
 life far less deeply. The ties that
 bind together church and school will
 be strengthened by observance of
 this time.

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AMERICAN EDUCATION WEEK

First introduced by the United States Commissioner of Education in 1920, American Education Week has been more widely observed with each succeeding year. The arrival of its fifth anniversary impresses anew its potential significance as a popular event in the American calendar. The United States Bureau of Education, the National Education Association, and the American Legion unite in calling upon all citizens of our country to give sympathetic and loyal support to the schools of America, and to give their interest concrete expression during the week November 16-22.

Should the church remain silent? In no narrow sense, but broadly, constructively, devotedly CHRISTIAN EDUCATION commends to its readers hearty response to the call, to the end that American Education Week may be an instrument of righteousness and a permanent power for good throughout the land. The topics for the week beginning Monday, November 16, are the Constitution, Patriotism, the School and the Teacher, Conservation and Thrift, Know your School, Community and Health, culminating Sunday, November 22—for *God and Country*.

"What doth the Lord require of thee, but to do justice, and to love mercy and to walk humbly with thy God?" The state says: "Religion, morality and education are necessary for good government"; the church says, "Love thy neighbor as thyself." It is ours to inject a little more international understanding and to eliminate false national pride. Here is a challenge to every pulpit in America to stress *Christian education*. Literature suggesting means of promoting educational enthusiasm, and containing material useful in the preparation of local programs may be had at cost from the Superintendent of Documents, Washington, D. C. Your church board is also ready with its publicity. Send for it today!

WHAT MAKES A SCHOOL CHRISTIAN?

A Symposium

The exact definition of a Christian school has not yet evolved, and probably never will evolve. The most significant things in the world ever defy definition. The office of the Council of Church Boards of Education, however, is now working upon a project in this field. It is making an intimate study of a few Christian colleges with a view to discovering, if possible, the secrets of their power. It is planned to present a detailed report on individual institutions thus studied at the next annual meeting of the Council. In the meantime, we take pleasure in presenting the conception of Christian education and specifically of a Christian school held by some of our leaders in developing the ideals of American education. The reader will be impressed by the similarity of essential emphasis found in these diverse and widely variant statements made by our President, a gifted American statesman-author of international reputation, the distinguished editor-in-chief of one of our leading weeklies, a Methodist Episcopal Bishop, the judge of the Illinois Appellate Court, and the spokesmen of nine church Boards of Education represented in the Council.

CALVIN COOLIDGE

A more thorough comprehension of our political and social institutions has rarely failed to produce a more loyal citizen. With few exceptions those who come to us as enemies of society are so because they have always found society enemies to them. Education in the elements and fundamentals of the American principles of human relationship has seldom failed to secure their allegiance. But the mere sharpening of the wits, the bare training of the intellect, the naked acquisition of science, while they would greatly increase the power for good, likewise increase the power for evil. An intellectual growth will only add to our confusion unless it is accompanied by a moral growth. I do not know of any source of moral power other than that which comes from religion.

The righteous authority of the law depends for its sanction upon its harmony with the righteous authority of the Almighty.

If this faith is set aside, the foundations of our institutions fail, the citizen is deposed from the high estate which he holds as amenable to a universal conscience, society reverts to a system of class and caste, and the government instead of being imposed by reason from within is imposed by force from without. Freedom and democracy would give way to despotism and slavery. I do not know of any adequate support for our form of government except that which comes from religion.

Thomas Shepherd was not a great moral leader because he believed in promoting education. He believed in promoting education because he was a great moral leader. Thomas Hooker and John Wise were not great spiritual lights because they declared the principles of sound government. They declared the principles of sound government because they were great spiritual lights. It is necessary to do something more than to have government treat symptoms. If we are to preserve what we already have and provide for further reformation, we must become a nation of partakers of the spirit of Shepherd and Hooker and Wise, or, as the clergy tell us, we must become partakers of the spirit of the Great Master. This way is outside the government. It is the realm of religion.

It is not in any denominational or any narrow and technical sense that I refer to religion. I mean to include all that can be brought within that broad general definition. While I regard the clergy as the greatest power for religious teaching that we have, I do not refer to them alone. I am conscious that the example of devoted men and women, the result of the inevitable social relations, and, above all, the influence of piety in the home, are all forces of enormous significance. While certain formalities of the past may have lost the hold they once had, I do not see any diminution in the steadfastness of the religious convictions of the people. If these were broken down, society might go on for a time under its own momentum, but it would be headed for destruction. We do not possess any other enlightening force. We do not have any other hope for the reform and perfection of society. There is no other method by which we can "have life and have it more abundantly."

I have tried to indicate what I think the country needs in the way of help under present conditions. It needs more religion. If there are any general failures in the enforcement of the law, it is because there have first been general failures in the disposition to observe the law. I can conceive of no adequate remedy for the evils which beset society except through the influences of religion. There is no form of education which will not fail, there is no form of government which will not fail, there is no form of reward which will not fail. Redemption must come through sacrifice, and sacrifice is the essence of religion.

ERNEST HAMLIN ABBOTT

If by a Christian is meant a disciple of Christ, then Christ himself is the best authority on what constitutes a Christian. According to Christ, the Christian is not one who calls him "Lord." He is not one who has any theories about Christ. He is one who does Christ's will and lives Christ's life. What makes a school Christian then is not its attachment to any church or any ecclesiastical organization; it is not the theological position of its chief authorities, or the orthodoxy of its pupils; it is the kind of life that it cultivates. If it is intolerant, uncharitable, ungenerous, self-complacent, then no matter what it thinks about Christ, it certainly has not the spirit of Christ and cannot cultivate the life of Christ in its pupils or in any one else. But if its purpose and, on the whole, its practice, are devoted to the development of that kind of life which perhaps is most completely outlined in the Sermon on the Mount and perhaps most vividly pictured in the parable of the Last Judgment, it is Christian.

HENRY VAN DYKE

You ask, "What makes a school Christian?" Undoubtedly it is the spirit of the teachers working with the scholars and helping them in all ways to think and feel and act according to Christ Jesus.

FRANCIS J. MCCONNELL

The chief factor in making a school Christian, it seems to me, is the prevalence of the Christian point of view in all the school

activities. This would mean that the outlook upon the world in all departments would focus around the essential ideas of Jesus,—his idea of man, his idea of God, his idea of worshiping God by serving man. I would not, for example, think of a school as Christian which encouraged the belief that education is something we acquire as a means to our own advantage, whatever that advantage might be. I can remember when young men were urged to go to college because a college education would enable them to get on better in the world. Of course everything depends here on how we interpret the term "getting on." The old idea, with its implied emphasis on personal success, was certainly wrong, or at least inadequate. All colleges should take for their ideal the fitting of men for the service of society. A Christian college should interpret that service in Christian terms. This implies the development of all possible powers of men as individuals and in groups into that largeness and fineness of life which we think of as set before us in Jesus.

I do not mean by this that the Christian college should necessarily give a disproportionate amount of time to the direct teaching of Christian ideals. These should be taught, of course. I am thinking, however, of the possibility of living forth the Christian ideal into the life of institutions so that it takes possession of what we call the school spirit.

DAVID F. MATCHETT

You ask, "What makes a school Christian?"

I answer, that which makes a state, a nation or an individual Christian, namely, loyalty to Jesus the Christ, the son of the living God.

Granted this, it seems to me, the intellectual life of such a school will be distinguished by the desire to see things as they really are; to know the whole truth; to seek it in the spirit of tolerance; without narrow dogmatic conservatism; without narrow dogmatic liberalism; in the spirit of reverence and worship.

FRANK W. PADEFORD

THE BOARD OF EDUCATION, NORTHERN BAPTIST CONVENTION

What makes a school Christian? The spirit and the atmosphere determine whether a school is Christian or not. Its Chris-

tian character is not determined by the tradition of the school, by its relation to any denomination of Christians or no denomination, by the amount of Bible teaching that is required, by the amount of religious education included in the curriculum, nor by the system of chapel requirements. None of these things make a school Christian. If it is a Christian school these considerations should make it more effectively Christian. But the determining factor is the spirit and atmosphere. Are these such that there is a pervasive influence in the institution which helps the student to understand that the all important question in life is his personal relation to God, which helps him to live on the campus a life which is consistent with the ideals and standards of Jesus, which assists him in deciding the great issues of his life in accordance with a high and holy purpose to follow "Jesus' way of life." In the degree to which an institution attains to this ideal may it claim to be Christian.

W. A. HARPER

CHRISTIAN EDUCATION DEPARTMENT, THE CHRISTIAN CHURCH

A Christian college is not a school maintained by a church, though there would be no Christian colleges but for the fostering care and loyal support of the Christian denominations.

It is not a school wherein professing Christians teach, though no college can be Christian without Christian teachers.

It is not a school wherein courses in the Bible and religious education are offered, though it is difficult to imagine a Christian college in which these subjects are not taught.

What, then, is a Christian college?

It is a college that achieves Christian character in the personalities it molds. "By their fruits ye shall know them," declared the world's greatest Genius in correctly valuing men and institutions. The fact that a college is maintained by a denomination, that its professors are professing Christians, that courses in Bible and religious education are offered will avail naught in entitling an institution to claim for itself the name Christian, unless it produces, out of its students, men and women of Christian character. That is the real test.

A Christian college assumes God as the basic concept of all its teaching. "In the beginning, God." So begins our Bible. And so begins Christian education. Every course of study is approached from that viewpoint, and all its teaching fits harmoniously into that concept. The professors in Christian colleges do not teach text-books and theories. They teach young men and young women to see God in every relationship of life, in every realm of truth. They are led to sense God in the processes of the universe and of life, not in some of them, but in all of them.

Christian education is complete education. It does not neglect any department of truth. Least of all, does it neglect religious truth, for in religion all truth finds its unity. Not culture alone, not scholarship alone; but both of these, with Christian character, constitute the aim and purpose of Christian education. Christian colleges aspire to achieve these splendid aims as they present God's whole truth to our youth.

H. O. PRITCHARD

BOARD OF EDUCATION, DISCIPLES OF CHRIST

What makes a school Christian? The answer is not easy. To the uninitiated or to those at a distance it is not difficult to tell what it is that makes a college Christian and just how it can be done. But to those who have been and are in the midst of the problem, it is not so easily solved.

What makes a school Christian? No one thing. Many things—a combination of them. Moreover, there are some things which of themselves do not make a school Christian. And yet these are commonly considered as constituting the essentials of a Christian school. It may be well to mention some of them by way of a negative definition.

Labels do not make a school Christian. To tack a name or a label or a high sounding motto on to a school is no surety that it will be in essence what the name or label implies. As a matter of fact, it may be the very opposite. There are colleges whose high-sounding Christian titles would indicate an excess of the genuine article but which are far from being what their names imply.

Ecclesiastical slogans and credal shibboleths will not do it. To put a creed into the catalog or even to require the professors to give assent to it before being employed will not do it. No matter whether this creed relates to economics, sociology, science or history as well as to formal religion, it will not do it. As a matter of fact, it more often has the opposite effect.

The employing of a teacher of Biblical subjects or the instituting of a Biblical department will not do it. That will greatly assist, but it is not of itself sufficient. Such a chair or department will reach only a part of the student body and even then Biblical knowledge and the Christian spirit are not necessarily identical. They may be and sometimes are very different.

What then does make a school Christian?

First, it must have a definite Christian objective. For what purpose does the institution exist? Is it any different in its real objectives from many other schools which make no such lofty pretensions? Is the great Christian ideal of molding men and women into the likeness of Christ and surcharging them with the passion for service, sacrifice and love the motivating objective of a school? If so, it is very apt to be truly Christian.

Second, it must have a Christian faculty. We are not now speaking of men and women who belong to some particular church. Are the teachers in history, language, mathematics, philosophy, etc., Christian men and women? What influence do they have on their students aside from the impartation of knowledge? Are they teaching students or expounding subjects? Are students inspired to be something nobler and better than they are? If so, the school has a Christian faculty.

Third, a school must have a Christian atmosphere. That may sound vague and trite, but it is no less real or vital. An atmosphere is something which belongs to the very soul of a school. This is the weakest point in most educational institutions to-day. There are a great number of colleges and universities which, under the pressure of present-day conditions, seem to have lost their souls. The very warp and woof of a school must be definitely, positively and unmistakably Christian if it is to lay claim to being a Christian institution.

WALTER L. LINGLE

Member of the Board of Education of the Presbyterian Church
in the United States.

There are many elements that combine to make a school Christian.

1. A Christian faculty. In one of his letters Henry Drummond says that the best evidence of Christianity is a Christian. If you will recall for a moment the teachers who have meant most to you, I believe that you will discover that the impress of their personalities and the influence of their daily lives meant far more to you than their teaching. A Christian faculty creates a Christian atmosphere in which Christianity can live and grow.
2. Christian teaching. Yes, we would like to see some distinctly Christian subjects taught in our colleges. For example, there ought to be a good course in the English Bible, not only as a book of history and literature, but as a book of religion and life. However, the idea that I am trying to express is more comprehensive than that. Every course in the curriculum in a real Christian college is taught from a Christian point of view.

There is a vast difference between a course in science under a Christian professor who is able to think God's thoughts after Him, and a course in science under an atheist who has said in his heart that there is no God.

I ran across this paragraph from Hegel the other day: "God governs the world; the actual working of His government—the carrying out of His plan—is the history of the world." A course in history under a teacher who has this conception of history is one thing, and a course under an infidel is another.

3. A Christian atmosphere. This is created by the faculty and the students, and by the whole devotional life of the institution. Atmosphere is an intangible thing, but it has more to do with making a home or a college Christian than anything else. Our deepest convictions in life

come to us from the atmosphere we breathe in the home and in the school.

If a denominational college is not Christian through and through it has no reason for existence.

F. G. GOTWALD

THE BOARD OF EDUCATION OF THE UNITED LUTHERAN CHURCH
IN AMERICA

My idea of it is about this—A school where the spirit and ability of the faculty, the content of the curriculum and life, and the quality of the equipment all conduce to help the student to “increase in wisdom and in stature and in favor with God and man,” thus emulating the schooling process of Nazareth which produced that perfect preparation for the life work of our Ideal and Model, Jesus.

EDGAR P. HILL

BOARD OF CHRISTIAN EDUCATION OF THE PRESBYTERIAN
CHURCH, U. S. A.

As regards a definition of “What Makes a School Christian,” let me say that I can think of no better definition than the one adopted by our Board recently and published in our last Annual Report. It is as follows:

1. The professors and instructors professing Christians and members of some evangelical church.
2. Teaching of the Bible organized into the regular curriculum with a professor ranking as a faculty member.
3. Regular services of public worship in which student attendance and faculty participation are expected.
4. Positive Christian point of view in the teaching of all subjects laid down in the curriculum.
5. The development and culture of Christian character as the supreme end of all academic influences.

WILLARD DAYTON BROWN

THE BOARD OF EDUCATION, REFORMED CHURCH IN AMERICA

Not the fact of having been founded by Christian people with Christian money and for Christian purposes; else would there

be, after the lapse of a century or more, no outcry—as in some instances to-day—about certain colleges “destroying” the faith of students.

Not the fact that a certain number of verses are read from the Bible and a prayer offered at the opening session each day, according to a requirement of the state law; else would there be no complaint that our public schools are “godless.”

Not the fact that a certain number of courses are given in “Bible,” or that pupils receive credit for extra-curricular study of religion: else would there have been long ago a nation-wide acceptance of this program.

Not these, nor many other extrinsic features which might be quoted, can be presented as proof positive that a particular school or system of schools practising them is Christian.

To be a Christian school, there must be something infinitely larger and greater than any of these. These are but forms that may or may not reflect a Christian life.

To be Christian is to manifest a spirit of reverence, cooperation and good-will.

To be Christian is to present an atmosphere in which it is easier to be eagerly kind, earnestly but cooperatively purposeful, consciously imitative of the spirit of Him for whom Christianity is named.

To be Christian, a school must have Christians on the faculty—not necessarily Protestants or Catholics, or both—but those whose dearest wish is community of interest in the service of the highest as interpreted in the ideals of Jesus.

In other words, to be Christian a school must aim to produce—in line with Paul’s great objective—“Love out of a pure heart and a good conscience and (sincerity of) faith.”

JOHN E. BRADFORD

THE BOARD OF EDUCATION OF THE UNITED PRESBYTERIAN CHURCH

A school to be Christian must have a Christian objective and seek to reach this in a Christian manner. The Christian objective is the bringing of men into a relation of trustful approach to God through Jesus Christ and an expression of that relation in terms of loving, beneficent, efficient service.

The essential is that there be an adequate Christian personnel for administration and instruction. The Christian educator must be fundamentally a man. "You can't make a silk purse out of a sow's ear." His demeanor must not cast doubt on the creative story that man was created in the image of God. He must be a manly man, or a womanly woman.

Beyond this, he must be an educator. He must be qualified to stimulate and train youth to intellectual efficiency and leadership. Lacking this, whatever else he may be, he fails. The standard of Christian education is that it be education plus, not Christian minus.

The qualifications requisite to make the educator Christian are these:

- A discernment of the Divine nature and power of Jesus Christ.

- An understanding of the manner whereby He expresses Himself.

- A desire to become what He would have him to be.

- A forward look and progressive attitude.

- A world vision that does not overlook the immediate need.

- A Christian winsomeness or a capacity for winning others to Jesus Christ.

- An ability to imbue them with the spirit of sacrificial service.

- An aptitude for leading them into a life conformed to His teachings.

If it is thought that these requirements are too high, then examine the terms of admission of certain men to the College of the Apostles and their later commission, save the one who failed, to teach the world the way of truth and life.

Another requisite is a Christian atmosphere. Many colleges are hindered in their Christian output by the unhealthful religious condition of the churches of the community. They are distracting and depressing, rather than stimulative of Christian interest and devotion. The church that is so related to a college needs to appreciate that its chief responsibility and largest missionary opportunity lies in affording a healthful, quickening, re-

ligious atmosphere to the youth which the church commits to it for four formative years.

A further need is spiritual enduement, for it has been said that "Education is spirit." By such we do not mean so much that due to the prayer life of the institution and community which is assumed, as that which comes from the convergence of the prayer thought of the church at large upon the institution and community to which it has given so largely of its treasure, both in money and young life.

The institutions in which these qualifications are manifest and abound will be such as to attract youth in large numbers and send them forth, trained and empowered to the service of Christ and His Church. "By their fruits ye shall know them."

A. W. HARRIS

THE BOARD OF EDUCATION OF THE METHODIST EPISCOPAL CHURCH

A school, college, or university, is "Christian" in the technical sense in which the expression is ordinarily used, when the institution is under the patronage of, supported by, or bears a sympathetic relation to, some branch of the Christian church.

WHAT MAKES EDUCATION CHRISTIAN?

B. WARREN BROWN

ASSOCIATE EDITOR

WHAT IS EDUCATION?

This question is asked not to call out profound definition of which there is enough and to spare. It merely seeks a common understanding as a basis for the message of this day. To know what makes education Christian, we ought first to agree on what it is.

To most people education means handing down to the next generation the knowledge and skill and ideals that have commended themselves in the past. How to speak and read and write, how to behave with morality and honor, how to associate in a spirit of democracy and cooperation—these are inherent in our social tradition, the things parents want their children to know. This is the basis of public schools.

By education other men mean self-expression. In Latin the word meant just that. Whether you call it "finding himself" as the school draws out the capacities of the student or mental discipline as it drills in habits of clear thinking or liberal arts as it widens the horizon of his thought, recitation and laboratory and study and practice are all devoted to this end. This is the purpose of the college.

Then the so-called practical side—education to make a living—undoubtedly that has its place. The personal freedom and happiness of the worker as well as the entire economic system rest on this ability to do what others want done and to make what others will buy. It may teach how to run a farm or assemble an auto or cook a meal or build a house. This "bread and butter" training is important. It is the backbone of technical schools.

And what shall we say of education for particular ends? Surely doctors and lawyers, engineers and experts are essential to all modern life. So a system is built not on general knowledge or self-expression or even on making a living but on specialized knowledge and skill. This is the backbone of vocational and professional schools.

Some people, too, when they think of education, think of all these different aims which together with research in pure science cover our institutions from the first grade to the last. They offer a wealth of knowledge and skill, of individual and social ideals, that challenges the respect of all.

THE CHRISTIAN VIEWPOINT

Whether or not these ideas meet the niceties of expert definition, no one of them could be taken out of our educational system without wrecking individual lives and destroying social values. Certainly the church is not concerned to deny any of these values; on the contrary, it emphasizes them. Nor does it claim that education would be more widespread or efficient under complete religious control. Protestant authorities without exception endorse public education and recognize that a complete duplication of facilities under strictly church auspices would prove a needless waste as futile as it is impossible.

What then does the church expect of education? What does it hope to contribute to a system so highly developed? It expects a Christian viewpoint and it contributes a dynamic.

Education is not automatic—it is a progressive achievement. It will be what people make it, no more and no less. It hands down social tradition—but what kind of social tradition? The church would see that the knowledge and ideals and standards passed on from this generation to the next are those which have made our country a Christian nation in the past and will keep it Christian to the end.

Education for self-expression—but what kind of self-expression? High intelligence without corresponding spiritual development is a menace the church would avert.

Education to make a living—but how shall that living be made? Christian standards place character ahead of wealth and service above greed.

Education for expert skill—but who shall say whether that professional skill be directed toward saving a life or the deadly horrors of war.

With all due respect to the high standards that obtain in secular schools, if the influence of the church were slackened or removed, it would give an impetus to the forces of materialism that nothing could counteract. The spirit the church breathes into education through Christian teachers in public schools, through its own training of leaders, through its influence all along the line, has given dynamic to the whole. And it is just because of this service which only the church of Christ can render to the great educational system that holds in its keeping the welfare of twenty million children that we are observing November 22 as Christian Education Day.

CAN EDUCATION STAND ALONE?

Precisely at a time like this, when education has achieved great heights, the foundations most need to be examined. Never have more children been gathered into schoolrooms in the history of this or any other nation. Never have finer buildings been devoted to education than the billion dollars worth of property we

call our system of schools. At no time has the standard of instruction or the army of teachers who give it been surpassed in the history of the world. With everything that science and wealth can bring to bear on the training of young people, surely education seems impregnable, a power in and of itself. But great buildings and large numbers and complex organization do not make education; they are effects, not causes, the product of effort in the past. When a nation has achieved wealth and the attributes of success by the lavish expenditure of power, it is most of all necessary to take thought that the sources of power are still flowing. Great men, great schools, great qualities in national life are never the result of accident. They proceed from causes however obscure; and difficult as it is to look ahead, looking backward one can trace them to their source.

No one can mathematically demonstrate the origin of our educational system. It flowed from many sources and from many streams of thought. On the other hand, no thinking man undervalues those associations out of which achievement has grown and which had a bearing on that growth. Whatever else may be said, it must be acknowledged by all that the sources of American education were profoundly Christian in spirit.

Fifteen years after the landing of the Mayflower, the colonists of Massachusetts Bay founded a college that the people should not lack an educated ministry "when our present ministers shall lie in the dust." That was the beginning of Harvard University. All the New England colleges were born of the Christian impulse and on the theory that the church owed a duty to society in the matter of education. The only college founded before the eighteenth century that was not the creation of the church or of individual ministers was the University of Pennsylvania, but even in this the Bible was named as a textbook. In the words of its founder, Benjamin Franklin:—"When human science has done its utmost and when we have thought the young worthy of honor, yet still we must recommend them to the Scriptures in order to complete their wisdom, regulate their conduct through life and guide them to happiness forever." When the Northwest Territory was created by the Act of 1787, the preamble started with the words:—"Religion, morality and knowledge being nec-

essary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged." These were not thoughtless statements of purpose; they set forth the spirit of the age. As a spontaneous expression of conviction in every section of the country, men began to found Christian schools. Of the first 119 colleges in our history, 104 were Christian in origin. The entire educational system which grew from the college down was alive with religious spirit.

Shall we say that this was an accident or a non-essential relation? The men who were closest to the facts would have been the last to make that claim. They quarrelled about non-essentials but never on the fundamental facts. If education has not been fostered by the backing of religious founders, the sacrifice of Christian teachers, the very qualities of character that mark religious life, it is the most astonishing coincidence of social forces that ever marked the growth of a nation. No; the man who would deny this relation must turn elsewhere to make his case. But to what country shall he turn? Have Russia or Turkey or India or China a better system to offer? It was Woodrow Wilson who said:—"Scholarship has usually been more fruitful when associated with religion, and scholarship has never, so far as I can recall, been associated with any religion except the religion of Jesus Christ." The more one sees of the fruits of pagan culture, the greater his respect for Christian schools. America has Christian schools and it means to keep them Christian.

THE CHURCH NEEDS AN EDUCATIONAL VIEWPOINT

A great many good church people have always been ready to admit that education needs religion. Having made this admission, they go to church and worship as though education never existed. Mention the sermon of the pastor or a favorite mission in China and their eyes will flash with interest. But education leaves them cold and indifferent; it fails to touch their religious consciousness or to stir their sense of loyalty to the church. They would never think of making it a vital part of their program or of feeling responsibility for its task, nor do they realize that religion needs education.

Why do we find this true, for it is true in hundreds of churches? Is it because a great many laymen and even some of the ministry have never bridged the gap in their thinking between education and the church? Have they been so long accustomed to education in the school and religion in the church, to lessons for children and sermons for adults, to a mechanical barrier between these two great forces that they fail to note the underlying contacts? Naturally the man who takes this separation viewpoint must be argued from one ground to the other. And so we have argued. Statistics stand mountain-high to prove that the schools produce the preacher. Ossa has been piled on Pelion to prove that this or that school should be helped. All of which is true and leaves us cold.

What the church most needs to-day is a consciousness of far deeper interaction between these two currents; they are not to be mixed by the bucket-full but flow in a common stream of life.

Consider where they first joined together. The Christian revelation came to that obscure province of the Roman empire that had the highest education of its day. The greatest missionary enterprise of the early church was directed to the most intelligent nation. Christ, himself, was the great teacher and the method by which he imparted his spirit is a model for the schools of all time. In that first Christian college of the apostles, personal instruction was the rule. The solitude of the wayside was a better safeguard against distraction than the walls of a modern classroom. For recitations there were questions and answers, and laboratory work among the people. There were tests, and some failed and some passed, and some were given new trials. Is there any fundamental method in education that the MASTER did not employ?

Consider how these currents flow together in the present life of the church. Few persons realize how completely the ordinary church service is in itself a form of education. To be sure it is not the ordinary training of little children but includes adults as well. It is not mere information, although many sermons are informing. Man does not live by intellect alone. What the church service does most of all is to educate the emotions. Through song and prayer, inspiring talk and reverent forms, it

draws out the sense of loyalty and devotion we need for another week.

Then there are missions, the supreme task of the church. But what are missions but the saving of souls by methods that are chiefly of the teacher. Study the life of a missionary or of any mission station and you will find that it is first, last, and all the time teaching, teaching, teaching. Even those medical services and domestic ministrations which reach the heart through the body are not so much separate acts as lessons in Christian life.

More and more we are using education in the building up of the church. For years it was supposed that an evangelist was brought in and his hearers stirred and pledge cards signed and that was all there was to it. The same method was used to raise money—a campaign for pledges of support. Intelligent people were not long in discovering that those methods lacked permanent value. They needed a careful follow-up. Now they are finding that those methods do not mean much without a careful period of preparation. And what have you got—preparation, campaign, follow-up—simply the slower process of education substituted for the sudden process of emotional appeal.

Good people rubbed their eyes and looked for the millennium when prohibition went into force. Surely nothing could clinch more securely the triumph of fifty years' effort in the church than to have this a part of the basic law of the land. Now they are beginning to rub their eyes again and to see that laws are no substitute for training. Virtue can not be enforced. Religion is not compulsion. In short, to insure prohibition the church must go back to education.

And is not all this another way of saying that religion and education have an inevitable relation that goes far deeper than mechanical support; that when church people stop thinking of their schools as something outside and apart and think of them as inside and a part of the program of the church, they will have discovered this relation.

Too many of us are impatient. We would save the world in a hurry without measuring the greatness of the task. Too many of us look for miracles. We are like a group of natives squatting about a fakir in India to watch something grow out of nothing,

perhaps a pot of flowers from the air. We are impatient of the slower processes by which the plan of God unfolds. But the steady, resistless working out of divine law in nature and human lives is a far greater miracle than any exception to that law. And those methods of the church which most closely fit that plan will achieve the more lasting results.

This is not to say that education should control religion—far from it. It is the servant of the church, one method of doing its task. But it is a good servant, a humble effort, if you please, to understand and harmonize with the laws by which God works through the minds of men; and more and more as religious forces use this method toward great spiritual ends, our churches and schools will unite in a program of Christian service.

CHRISTIAN EDUCATION COMES INTO ITS OWN

THE MOONEY CHRISTIAN EDUCATION BUILDING

BY PROFESSOR SIMON A. BENNETT

**DIRECTOR OF RELIGIOUS EDUCATION LABORATORY,
ELON COLLEGE, N. C.**

Leadership training for Christian work has been an ideal cherished by the founders of Christian colleges. To this end, money was donated and programs of college work carried with them a large emphasis on training for Christian service. The colleges were expected to give much emphasis to matters of religion and the Christian life. As the years passed, many changes in curriculum became necessary. New courses were added; in fact, the changes demanded the addition of many new departments in college curricula.

These changes also called for new buildings and equipment with added financial resources to meet the needs. What college has not found it imperative to erect a "science building?" The needs of the day, the demands of the public, the pressure of standardization have all been forcing the Christian college to enlarge its curriculum and plant, to take care of these new branches of learning that must be taught.

This pressure has taxed the energies of college executives and called for financial outlays beyond the voluntary givings of the college constituency. Under the burdens of these conditions, most church colleges failed to make a corresponding enrichment of the curriculum that gives special emphasis to religion. Neither have proportionate advances in the building and physical equipment been provided. Consequently the colleges, while much better prepared for teaching in general, are not better prepared for the teaching of religion than they were twenty or thirty years ago.

The advantages afforded Elon College by the Mooney Christian Education building and the program provided with it give the Christian Church in the South a unique opportunity for leadership training in Christian service.

We are proud of the fine, commodious new buildings at Elon. The Christian Church should rejoice in the opportunity of the greater Elon. We should be glad for this enlarged physical equipment, for the enriched curriculum that is made possible, for the opportunity of broader training and culture. As Christian people, interested in the religious life, we should be especially proud of the Mooney Christian Education Building. I am glad that we have a magnificent science building. I am also glad that there is beside it a building equally fine and well furnished for the school of Christian Education. Here the growing youth of Elon College may pursue courses in Bible and religious education with adequate facilities for efficient teaching and actual laboratory work carried on in connection with the courses.

This means that Elon College is really trying to train young people for Christian leadership. Courses are outlined and pursued that actually give to young people practical work in Christian leadership. Christian leadership is to be achieved by leading in Christian work. Christianity is primarily a life, a way of living, not speculation or theory.

Inasmuch as this is the first building of its kind on any college campus in America, an explanation of the building, itself, and the actual uses to which it is devoted may be of interest. It is a laboratory of religious education, but it is more than this. It is also the center of the voluntary social and religious life of the

campus as well. How these ideals work out will appear as the building and its uses are described.

The first floor is in two units and is designed to provide facilities for the social and religious activities of the college young people. The south end of this floor is given to the work of the young women. Here is provided a commodious and neatly furnished assembly room for the Young Women's Christian Association. There is a stage with curtains, piano, and speaker's stand. On one side there is a dressing room with toilet facilities and on the other a well arranged kitchen with running water, sink, and electric range. At the front of the building are four parlors for the use of the social clubs organized among the young women. This convenient equipment provides in an admirable way for the social and religious life of the young women.

At the north end of the first floor there is exactly the same arrangement of rooms for the use of the young men. Here the Young Men's Christian Association meets, and the social life and the religious life of the young men are brought together in a fine way. The entrance to the men's part of the building is at the north, the entrance for the women at the south, with no connecting openings between the units, thus giving to each the exclusive use of the unit.

The second and third floors are reached by an entrance at the center on the west side. The second floor has a chapel that will seat 400 with a furnished stage, dressing room, and organ room. Adjoining the chapel there are two attractive offices for the pastor and the director of the Week-day Religious School. There are also on this floor four light, well-arranged recitation rooms for the use of the college professors who teach in the School of Christian Education. Here the classes in the departments of the School of Christian Education meet daily and the chapel is used for the daily chapel service for the Elon student body and faculty.

On Sunday these college classrooms and chapel provide accommodations for the adult department of the citizens' section of the church school. The chapel is also used for the Endeavor Society on Sunday evening and for special lectures and entertainments given for the students.

The third floor provides space and equipment for a thoroughly graded departmentalized church school. There is a special room for the babies of the Cradle Roll. Adjoining this is the Beginners' or Kindergarten Department thoroughly furnished. There are also the Primary, Junior, Intermediate, and Senior Departments, each with its assembly room for worship and individual classrooms. Each of these departments is furnished with a piano, superintendent's desk, cabinet, coat room, and needed furnishings. There is also a secretary's supply room, where material is stored for use in the varied work of these departments. On Sunday the children under eighteen years of age meet on this floor for Sunday-school. Through the week these rooms are used for the respective departments of the Week-day Religious School. The children of the Elon public schools and of the Christian Orphanage come for this work in Religious Education according to a schedule agreed upon with the superintendents of the schools and of the orphanage. This provides laboratory work for the college department of Religious Education.

Here every week fifty of our college students are at work as officers and teachers going about the practical work of religious education under the supervision of the Director of the Week-day Religious School.

There are two rooms in the basement of the building that are designed for manual training and practical art and handicraft work among the boys and girls of the Week-day Religious School. There is also an automatic electric elevator for use of the mothers and smaller children. This gives us a building unique in its purpose and arrangement. It is a college building designed to meet the needs of the School of Christian Education in a modern small college plant. Here the college work of the department, with its practical laboratory work in Religious Education, and the social and religious activities of the student body, are all brought together and correlated with the regular church school work.

As we go about our work in this magnificent and well equipped building we feel the thrill of united effort in a great spiritual achievement. The lives of those who work here are joined in

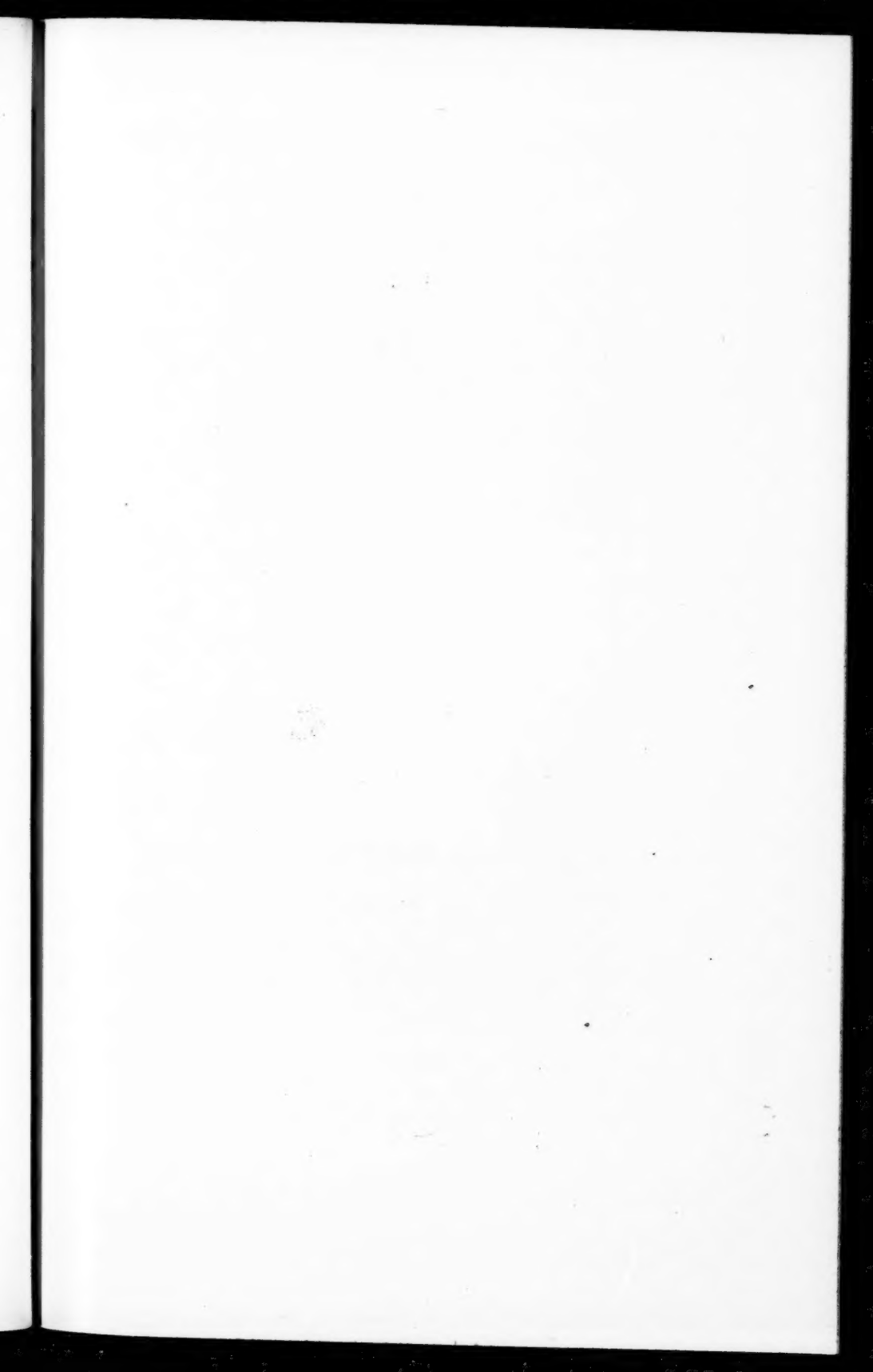
spirit and purpose with great souls who have toiled, sacrificed, achieved, and passed on to us their unfinished task. To them we are debtors. We shall work and try to pass to others the noble ideals and rich spiritual heritage that have come to us.

The Mooney Christian Education Building did not just happen. Some one worked, struggled, and prayed. Some one dreamed dreams and saw visions. Some one planned and hoped. Some one worked and sacrificed. Out of all of this there has grown a beautiful, commodious structure—a great achievement in the spiritual aspiration of noble and loyal Christian souls.

Among those who have seen visions, who have planned, prayed, and worked I must mention the President of Elon. For years Dr. Harper has had the work of Christian Education upon his heart. As the needs of Elon pressed close upon his life he felt the need for such a building as this. Could it be accomplished? It must; and with prayerful earnestness he set himself to work it out.

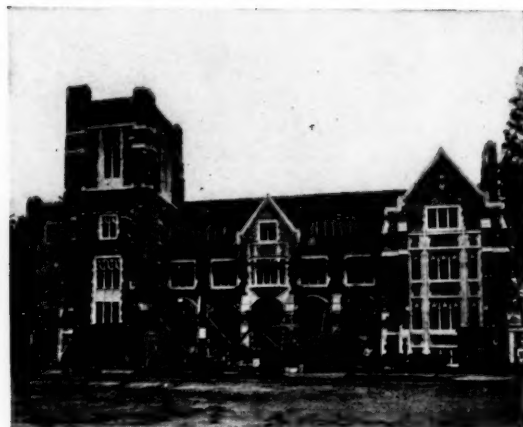
We are indeed grateful for men and women of sterling Christian faith who look upon life as a cooperative task—God and man working together for larger and better things in human life. The donors of this building, Mr. and Mrs. M. Orban, Jr., look upon life and its possessions as a sacred trust to be administered for the achievement of God's own purposes in human life. This building has been made possible out of the benevolence of their Christian purpose and the recognition of their stewardship before God. This generous gift has made us all debtors to this earnest Christian family which has so freely made possible this building and its equipment.

The Mooney Christian Education Building is a memorial to the Reverend Isaac Mooney, a pioneer minister of the Christian Church in Kansas and the father of Mrs. Orban. In recognition of his fine Christian service and in appreciation of his loyal faith and life, the family has freely offered this benefaction to Elon College as a memorial to Brother Mooney. Fitting it is that such a life should thus be honored and revered.





CHRISTIAN EDUCATION BUILDING, ELON COLLEGE



THE PEOPLE'S CHURCH, MICHIGAN STATE COLLEGE

YOUTH FINDS A WAY

ACTIVITIES OF THE PEOPLE'S CHURCH,

EAST LANSING, MICH.

By the REV. N. A. McCUNE, *Pastor*

Yes, the students have overstepped the mark—of denominational boundaries. Where? At the People's Church, East Lansing, Michigan, the seat of the Michigan State College of Agriculture. Naturally, students come to East Lansing from home churches of one denomination or another. The majority are Baptists, Congregationalists, Methodists and Presbyterians. But they bring with them something essentially the same that under the influence of their new environment blends in a happy Christian fellowship and makes the People's Church one of the most unique enterprises in the whole country.

The People's Church, East Lansing, Michigan, is an interdenominational, evangelical, Christian church. Its creed, taken by all persons joining on confession of faith is:—"I believe the teachings of Jesus Christ, and with the help of God I will strive daily to live the life of purity, service and unselfishness which He exemplified to the world." Persons of twenty-four denominations are represented on the church rolls. No attention is paid to denominational lines in electing officers at the Annual Meeting.

The church budget is raised by voluntary subscription, and the *benevolences* are divided equally among the four cooperating denominations, viz., the Baptists, Congregationalists, Methodists, Presbyterians, commonly called the "Big 4." There is a strong missionary society among the women.

The *interdenominationalism* of the church is shown thus:—There are ten trustees, six elected by the church, and one each by the Big 4. Further, the *Committee on Student Religious Work* is composed of four representatives of the national boards of education, of the four cooperating denominations; four representatives of the state bodies of the aforesaid denominations; four representatives of the local church; one representative each of the Y. M. C. A. and Y. W. C. A.; two students, elected by the students.

The interdenominational phase of the work is still further demonstrated by the fact that the office of the Director of Student Religious Work and the Director of Women Students' Work is supported equally by the boards of education of the above four denominations; and still further by the fact that each of the above denominations (not the boards of education) is contributing \$25,000 toward the construction of a \$375,000 house of worship, and each has paid one half its pledge, which is its full payment to date.

The *social life* of students is cared for as follows:

In the fall term, all freshmen are called on in their rooms, by teams of students and faculty, under direction of the student pastor's office.

For the past two years arrangements have been made for freshmen to be invited to Sunday dinner in East Lansing homes, the second or third Sundays of the college year.

Large student socials are held fortnightly in the church.

The *religious life* of students is fostered somewhat as follows:

Bible classes on Sunday.

Upper classmen go out as propagandists for the People's Church and get students to join the church as associate members, and many respond; others join on confession of faith.

In late January, each year, a College Christian Conclave is held, at which secretaries representing the Big 4 denominations come and spend three days, Friday to Sunday night, at East Lansing. The first meeting on Friday is held in a college building, for which all classes are adjourned. The meeting is addressed by one of the visitors. Saturday is devoted to conferences with individuals, these conferences or interviews being arranged for by students. Saturday night and Sunday afternoon fraternity and sorority houses are open to the visitors. Sunday morning and night there are addresses by one or more of the secretaries. Following this another push is made for church members, with large results.

This year extension work is planned, and a rural parish has already been surveyed for this purpose. Students have volunteered to go and carry on religious and young people's work in this rural parish. This is being done by the church and Y. W. C. A. and Y. M. C. A. working together, and is to be done under the supervision of the Director of Women Students' Religious Work.

The *practical side* of the student's life.

This is touched by the employment bureau maintained in the church and carried on under the auspices of the Y. M. C. A. Twenty-four hundred jobs were secured for students this past college year. One day's work amounted to \$642 in wages. Rooming accommodations are also cared for by this branch of the work. It should perhaps be explained that both the Y. M. C. A. and the Y. W. C. A. have been affiliated and integrated with the church program. This was done three years ago.

Educational.

For two years the church has carried on an elective course in religious education for each term of the college year, or three each year. College credit is allowed. This work will be extended as soon as money permits.

It is hoped to make the People's Church and Michigan State College a center for the training of rural workers of all sorts, especially ministers.

The work of the local parish was strengthened one year ago by the employment of an assistant pastor and director of religious education.

"TENDENCIES IN COLLEGE ADMINISTRATION"

By T. M.

"Tendencies in College Administration," a book based on lectures given by Dr. Kelly as the representative of the Association of American Colleges at the University of Paris in 1924, to which

reference has previously been made in *CHRISTIAN EDUCATION*, is expected to be off the press and ready for delivery in November.

Those who have seen the manuscript are agreed that Dr. Kelly presents in condensed yet attractive and readable form an astonishing amount of fresh and interesting data on the American college as it appears today from within, together with sufficient historical background of really important movements to make the present readily intelligible. In easy, direct, non-technical fashion, vital matters on which the attention of those directing the course of higher education in America is focussed, are discussed. As the author says in his "Foreword"—"This book does not claim to be an encyclopaedia; it deals with but a few of many tendencies. Nor is it a critique; its primary function is exposition." While of special interest and service to students of college administration, it should awaken a response in every college graduate who wishes to keep abreast of the times.

The book contains fourteen chapters, having the following titles: "The Increasing Numbers and Types," "The American Theory of Control," "The Growing Significance of the 'Log,'" "The Libraries," "The Liberal College Program," "The Technical and Professional Programs," "The Sources and Distribution of Students," "Meeting the Student Costs," "Extra-Curricular Problems," "Athletics," "The Alumni," "Unifying the Liberal Curriculum," "In Behalf of Scholarship," "Franco-American Reciprocity."

Permission has been given to quote a few extracts from letters received by Dr. Kelly from persons who, before publication, read chapters on subjects with which they had intimate acquaintance.

Of Chapter II, "The Theory of Control," Mr. Howard J. Savage, of the Carnegie Foundation for the Advancement of Teaching, wrote:

"I realize that your manuscript on this topic is a much condensed statement of a vexed and difficult problem, and it seems to me that you have covered the ground with more than adequacy."

And Dr. Furst, who saw Chapter V, "The Liberal College Program":—

"I have read this with much interest. It seems to me that you have handled the complicated matter most clearly."

Of this same chapter Dean Hawkes, of Columbia, replying to a question, said:

"It seems to me not only 'fit to print,' but very desirable to make available in as widespread a manner as practicable. I do not think that anything could be dropped out of your treatment."

Dr. Azariah S. Root, Librarian of Oberlin College, commenting on the library chapter, said:

"I have read the manuscript of your fourth chapter with very much interest. It seems to me an admirable statement of the place and work of the library in a college and university. It is so satisfactory that I have no criticism to make."

To Mr. R. H. Sailor, Secretary of the Association of Alumni Secretaries, who is an acknowledged authority in all matters pertaining to his office, the statement regarding college alumni was submitted. He returned it with this paragraph:

"I've read the article on the Alumni with interest. It is an excellent review of the entire situation, and you don't need to add much or subtract much."

Dean Nicolson, of Wesleyan University, Secretary-Treasurer of the National Collegiate Athletic Association, who read the chapter on "Athletics" with discriminating eye, pronounced his verdict that it "stated fairly both sides of a troublesome question."

President R. M. Hughes, of Miami University, kindly consented to read and criticize a considerable portion of the manuscript. After expressing his pleasure in the task, he said:

"I have gone through the material and can offer no suggestions. It strikes me as both very well balanced and very fair. I congratulate you on the way the material is written and on its comprehensiveness. I think it is admirable."

"Tendencies in College Administration" contains about 300 pages, but it is not bulky and may easily be slipped in one's pocket. There are forty attractive illustrations portraying the life and atmosphere indigenous to the American college campus.

These add not a little to the charm of the volume and weave their own spell of romance, as all that touches youth must, giving a peculiar piquancy to the absorbing story of intellectual adventure in the accompanying text.

The book may be secured through the office of the Council of Church Boards of Education, 111 Fifth Avenue, New York City. Price \$1.50 postpaid. Five or more copies \$1.35 each.

DR. HILL'S WITHDRAWAL

It is with very great regret that the Council receives the official announcement of the withdrawal of Dr. Edgar P. Hill, the president of the Council, from the Board of Christian Education of the Presbyterian Church, U. S. A. Dr. Hill has been with the Board for six years and has rendered conspicuous service during this period made especially difficult owing to the reorganization and coordination of departments. His resignation will not take effect until the end of the church year.

THE ANNUAL MEETING OF THE COUNCIL, 1926

The annual meeting of the Council of Church Boards of Education will be held at the International House, New York City, Monday and Tuesday, January 11 and 12, 1926. In the home-like and highly stimulating atmosphere of this unique hostel where six hundred students from foreign lands are lodged, will gather for the usual two-day conference representatives of nineteen Protestant church boards of education—general and staff secretaries, members and friends.

The educational associations affiliated with the several boards will meet on January 13 and 14, place and hour to be announced later.

On Thursday afternoon, January 14, at the Hotel Astor a union mass meeting under the auspices of the Council has been arranged.

The Association of American Colleges will open with the usual dinner at the Hotel Astor Thursday evening, January 14, and continue in session until Saturday noon, January 16. Reports and addresses, formal and informal, will center about "The Effective College."